



अविद्या-लक्षण-विचारः

avidyA-lakshaNa-vichArah

LakshaNAs of avidyA

ChitsukhAchArya states the lakshaNAs of avidyA as under:-

अनादिभावरूपं यद्विज्ञानेन विलीयते । तदज्ञानमिति प्राज्ञा लक्षणं संप्रचक्षते ॥

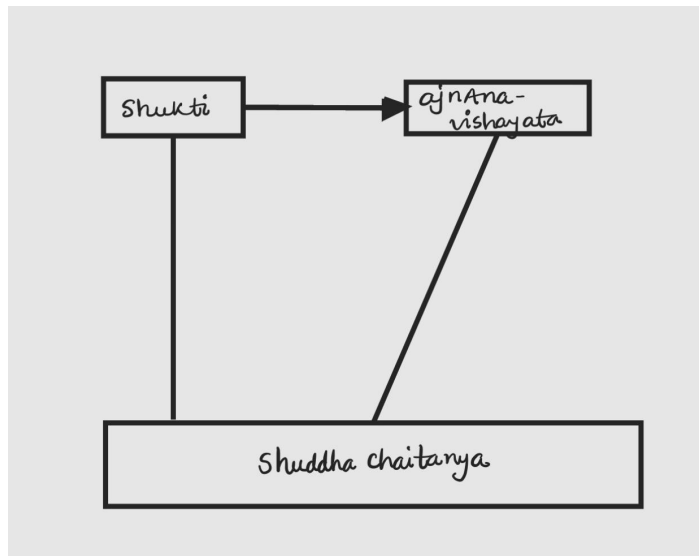
This implies -- the avidyA is beginningless, bhAvarUpa and is jnAna-nivartya i.e. sublatable by knowledge.

Here, there are certain objections against the lakshaNAs:

Objection: There is an avyApti (non-extension) of the lakshaNa in the ajnAna covering the shukti-avachchhinna-chaitanya which has a beginning. Since shukti-avachchhinna-chaitanya is with beginning, the ajnAna which covers shukti-avachchhinna-chaitanya is also with beginning. It cannot be said that there is cover-or without there being a cover-ed. Therefore, shukti-avachchhinna-chaitanya-Avaraka-ajnAna does not have anAdi-tva and hence, there is avyApti of lakshaNa.

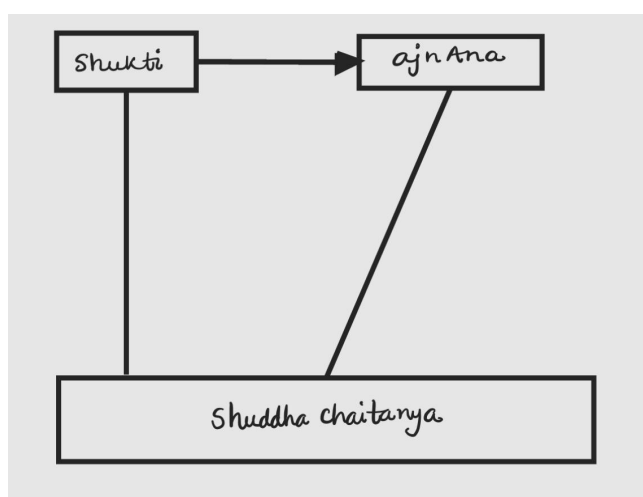
Not so. As per samkshepa shArIraka, the vishaya of ajnAna is shuddha chaitanya alone. Thus, ajnAna-vishayatA is in shuddha chaitanya. Shukti is a product of shukti-avachchhinna-chaitanya-Avaraka-ajnAna.

This shukti-avachchhinna-chaitanya-Avaraka-ajnAna also has shuddha-chaitanya as the vishaya. However, since shukti is swarUpa-adhyasta in shuddha chaitanya and ajnAna-vishayatA is also superimposed in shuddha chaitanya, the shukti becomes mere avachchedikA of ajnAna-vishayatA of shuddha chaitanya. Thus, shukti-avachchhinna-chaitanya-Avaraka-ajnAna is also anAdi. Shukti, which is with beginning, is merely the avachchedikA of ajnAna-vishayatA.



The idea is this. ajnAna is one and it has shuddha chaitanya as vishaya. When the ajnAna modifies in the form of shukti, then shukti-avachchhinna-chaitanya appears to be born and with a beginning. However, it is not really born just as pot-space is not really born.

What is called as tUlAjnAna or shukti-avachchhinna-chaitanya-Avaraka-ajnAna is basically mUla-ajnAna-of-shuddha-chaitanya having shukti as the visheshaNa. Shukti is the avachchhedaka (vyAvartaka/visheshaNa) of chaitanya. Since ajnAna is swarUpa-adhyasta in shuddha chaitanya, shukti appears as visheshaNa of ajnAna also. And therefore, one feels -- shukti is an object of ignorance (अज्ञाता शुक्तिः). However, jaDa cannot be vishaya of ajnAna.



Thus, shukti-avachchinna-chaitanya-Avaraka-ajnAna is nothing but ajnAna with shuddha chaitanya as vishaya whose ajnAna-vishayatA is delimited by shukti. Hence, there is anAditva in shukti-avachchhinna-chaitanya-Avarak-ajnAna also and there is no avyApti.

Objection: Let there be a floor with pot. And one confuses that there is no pot on the ground. Thus, there is a superimposed-pot-abhAva on the floor.

Now, a rule is accepted-- wherever there is a superimposed entity, it has ajnAna as the upAdAna (because by jnAna, the superimposition ends). Now, the ajnAna which is the upAdAna of such superimposed pot-abhAva cannot have bhAvarUpatva. And thus, the bhAvarUpa lakshaNa has avyApti.

Why cannot the ajnAna, which is the upAdAna of such superimposed-pot-abhAva, have bhAvarUpatva?

Objection: Because then (a) abhAva will also become bhAvarUpa as the upAdAna is bhAvarUpa (b) there has to be sAjAtya between upAdAna and upAdeya. If upAdAna-ajnAna is bhAvarUpa and upAdeya-superimposed-pot-abhAva is abhAva, then there will not be sAjAtya between them. If you hold that despite there being absence of sAjAtya, bhAvarUpa-ajnAna can still be upAdAna of superimposed-pot-abhAva, then even satya-Brahman can be upAdAna of asatya-world. What is the need of imagination for ajnAna as upAdAna of asatya-world?

And if you hold that ajnAna is not needed as upAdAna of superimposed-pot-abhAva, then it will not be removable by jnAna. However, superimposed-pot-abhAva is seen to end by jnAna.

What is the point of using superimposed-pot-abhAva as an objection? Will not the objection be valid even in case of non-superimposed-pot-abhAva?

Objection: In the case of non-superimposed-pot-abhAva, there is no need for any upAdAna. None accepts non-superimposed-pot-abhAva to be with upAdAna. Hence, the doubt will not arise. But in case of superimposed-pot-abhAva, there is requirement of upAdAna as all superimposed entities are accepted to have ajnAna as upAdAna because they are seen to be removed by jnAna. So, if ajnAna were to be the upAdAna of superimposed-pot-abhAva, there cannot be bhAvarUpatva therein as it would lead to (i) absence of sAjAtya between upAdAna and upAdeya leading to impossibility of upAdAna and possibility of satya-Brahman being the upAdAna of asatya-world (ii) impossibility of abhAva itself on account of having bhAvarUpa-ajnAna as upAdAna.

No. ajnAna, which is bhAvarUpa, is the upAdAna of superimposed-pot-abhAva. By the word bhAvarUpa, it is meant that avidyA is abhAva-vilakshaNa. Basically, avidyA is anirvachanIyA and is both bhAva-vilakshaNa as well as abhAva-vilakshaNa. **By abhAva-vilakshaNa, we refer to ajnAna being different from abhAva such as pot-abhAva, cloth-abhAva, jnAna-abhAva, jnAna-prAk-abhAva etc (abhAva-vilakshaNa also includes distinction from tuchchham).** ajnAna is thus different from such vishesha-abhAva (and also nirvishesha-abhAva like horns of hare). ajnAna is also different from vaisheshika-sammata-bhAva (bhAva-vilakshaNatA includes distinction from AtmA and avidyA-kArya. All avidyA-kArya, including vyAvahArika and prAtibhAsika vishaya except four-abhAva are included in the purview of bhAva. Thus, shukti-rUpya is also bhAva). However, to distinguish ajnAna clearly from abhAva and to root out the usual confusion of ajnAna being jnAna-abhAva, the term bhAvarUpa is used. Actually, ajnAna is both bhAva-vilakshaNa and abhAva-vilakshaNa.

Objection: But then ajnAna cannot be upAdAna of superimposed-pot-abhAva (which is an abhAva). ajnAna is abhAva-vilakshaNa and hence there is absence of sAjAtya between ajnAna and superimposed-pot-abhAva. So, ajnAna cannot be upAdAna.

There cannot be complete sAjAtya or complete vaijAtya between upAdAna and upAdeya (BSB 2.1.6). All it requires is sAjAtya in some respects. Now, both superimposed-pot-abhAva and ajnAna are bhAva-vilakshaNa. Hence, there is sAjAtya in this respect and hence there can be upAdAna-upAdeya-bhAva.

Objection: Then even satya-Brahman can be the upAdAna of asatya-world. Why is there a need to accept ajnAna in between?

Because upAdeya cannot be removed without removal of upAdAna. That is the rule. If satya-Brahman were to be the upAdAna, it cannot be removed. And hence upAdeya asatya-world cannot be removed either. However, asatya-world is stated by Shruti to be removed by jnAna. Hence, satya Brahman cannot be upAdAna of asatya-world and ajnAna has to be brought in between.

Also, satya-Brahman cannot modify itself in the form of asatya-world. Because it is apariNAml. Thus also, satya-Brahman cannot be the upAdAna of asatya-world and ajnAna has to be brought in.

However, Brahman can pretty well be vivarta-upAdAna. This basically means that satya-Brahman is the adhishThAna. The meaning of adhishThAna is ajnAna-vishaya. BALabodhinI says - विवर्ताधिष्ठानत्वं तु विवर्तोपादानाज्ञानविषयत्वम्। यदज्ञानं वियदादिप्रपञ्चरूपेण परिणमते तदज्ञानविषयत्वमेव सत्यस्य ब्रह्मणः अधिष्ठानत्वम्।

Objection: As per BhAmatI, shuddha Brahman does not have vritti-vyApti. And hence there is absence of jnAna-vishayatva in shuddha Brahman. Even in the case of akhanDAkArA-vritti, the vishaya of such vritti is upahita-Brahman and not shuddha Brahman. Only that jnAna can remove ajnAna which has the same vishaya as that of ajnAna. Therefore, the shuddha-Brahman-vishayaka-ajnAna cannot be removed by upahita-Brahman-vishayaka-jnAna and hence there will be avyApti of jnAna-nivartyatva lakshaNa of avidyA.

Not so. As per BhAmatI, there is no shuddha-Brahman-vishayaka-ajnAna. There is ajnAna-upahita-Brahman-vishayaka-ajnAna. During ajnAna, shuddha Brahman becomes upahita by ajnAna. Such an upahita-Brahman can very well be the vishaya of jnAna by way of

akhanDAkArA-vritti. Thus, there is upahita-vishayaka-jnAna and upahita-vishayaka-ajnAna and jnAna-nivartyatva is perfectly possible. Here, it should be noted that in case of ajnAna, the upahita-Brahman is delimited by ajnAna, whereas in case of akhanDAkarA-vritti, the upahita-Brahman is delimited by akhanDAkArA-vritti. However, the delimitation intended here is by the very swarUpa of upAdhi. Thus, the upAdhitva of akhanDAkArA-vritti is on account of the very existence of its swarUpa. Thus, by that vritti, ajnAna-upahita-Brahman-vishayaka-ajnAna can very well be removed. This is well explained in third mithyAtva vichArah.

Objection: In case of aupAdhika-bhrama such as pratibimba-adhyAsa i.e. reflection of trees in a lake, even when there is jnAna, still the illusion continues that the trees are inverted. Thus, the upAdAna of such aupAdhika-bhrama, which is ajnAna of adhishThAna, continues even when there is adhishThAna-jnAna. Thus, there is absence of jnAna-nivartyatva in the ajnAna-which-is-the-upAdAna-of-aupAdhika-bhrama. Similar is the case of jIvanmukti, wherein despite there being tattva-jnAna, there is continuance of ajnAna.

If one says that in case of aupAdhika-jnAna and jIvanmukti, the ajnAna is removed by jnAna, then just as jnAna-prAk-abhAva is removed by jnAna, the ajnAna and its kArya should both be removed in case of aupAdhika-bhrama and jIvanmukti. Then there should be no vyavahAra-- this is an inverted tree - or the activities of jIvanmukta such as movement for food etc.

Thus, there is avyApti of jnAna-nivartyatva-lakshaNa of ajnAna in case of jIvanmukta and aupAdhika-brahma.

Answer: Not so. In both cases, the ajnAna possesses jnAna-nivartyatva. However, ajnAna is not removed despite there being jnAna only because of the presence of pratibandhaka. It is only the apratibaddha-kAraNa which produces kArya. If there is pratibandhaka, which is defined as -- पुष्कलकारणे सति कार्योत्पादविरोधि प्रतिबन्धकम्. -- despite there being ample presence of kAraNa, the non-arising of kArya is on account of an opponent called pratibandhaka. Accordingly, despite there being jnAna which is the nivartaka of ajnAna, due to pratibandhaka, there is no removal of ajnAna. In case of aupAdhika-bhrama, the upAdhi-sattA is pratibandhaka whereas in case of jIvanmukti, prArabdha is the pratibandhaka of ajnAna-nivritti. [jnAna is kAraNa, ajnAna-nivritti is kArya]. The moment pratibandhaka goes, ajnAna is removed. Thus, there is no avyApti of jnAna-nivartyatva lakshaNa.

Objection: If despite the presence of jnAna, there is persistence of ajnAna, there should arise a vyavahAra -- this known object is unknown. That does not happen.

Answer: The cause of this vyavahAra is subsistence of AvaraNa-shakti-mat-ajnAna. Since AvaraNa-shakti-mat-ajnAna is necessarily removed by jnAna, whether or not there is pratibandhaka, such vyavahAra does not take place. The vikshepa-shakti-of-ajnAna sustains itself despite jnAna on account of the presence of pratibandhaka. That is why in case of jIvanmukti, vikshepa-shakti-mat-ajnAna sustains whereas AvaraNa-shakti-mat-ajnAna is removed by jnAna.

Objection: There is, however, ativyApti (over-extension) in the case of avidyA-chaitanya-sambandha. There is anAditva, jnAna-nivartyatva and abhAva-vilakshaNatva.

Answer: No. Because by the lakshaNa jnAna-nivartya, it is the sAkshAt-jnAna-nivartyatva which is meant. That is permissible only in case of ajnAna. As PanchapAdikA says -- jnAna is remover of ajnAna alone. And the removal of ajnAna in turn leads to removal of everything which is ajnAna-prayukta. Since avidyA-chaitanya-sambandha is ajnAna-prayukta, its removal is indirect and not direct. Hence, there is no ativyApti. Thus, basically, the lakshaNa means साक्षात्-ज्ञान-निवर्त्यत्वम्.

Alternatively, avidyA-chaitanya-sambandha is avidyA-Atmaka i.e. avidyA-mAtra and hence comes within the purview of lakshya. Since there cannot be samyoga sambandha or samavAya sambandha (as it is between avayava-avayavI, guNa-guNI, kriyA-kriyAvat, jAti-vyakti, vishesha-nityadravya) between avidyA and chaitanya, it necessarily has to be swarUpa-sambandha. Since swarUpa-sambandha is sambandhI-anatirikta, it has to be avidyA. Thus, avidyA-chaitanya-sambandha is avidyA itself. Hence, there is no ativyApti.

Objection: How are the visheshaNAs anAditva, bhAvarUpatva, jnAna-nivartyatva meaningful?

Answer: In the case of pUrva-jnAna, which is removed by uttara-jnAna, there is jnAna-nivartyatvam and abhAva-vilakshaNatva. However, there is no anAditva as all pUrva-jnAna are sAdi. Hence, anAditva visheshaNa is meaningful as it removes the ativyApti in pUrva-jnAna. [Here, pUrva-jnAna is stated to be bhAvarUpa on account of it being

abhAva-vilakshaNa. However, strictly bhAvarUpa is bhAva-abhAva-vilakshaNa, which pUrva-jnAna is not. Only avidyA is both bhAva-vilakshaNa and abhAva-vilakshaNa.]

bhAvarUpa visheshaNa is also meaningful as it removes the ativyApti in the case of jnAna-prAk-abhAva or jnAna-janya-kArya-prAk-abhAva.

jnAna-prAk-abhAva is anAdi and removed by jnAna. However, since it is not abhAva-vilakshaNa by virtue of being prAk-abhAva, the visheshaNa bhAvarUpatvam removes the ativyApti.

Objection: But prAk-abhAva is not removed by pratiyogI. Rather, pratiyogI is prAk-abhAva-nivritti-swarUpa. That is, pratiyogI = prAk-abhAva-nivritti. Thus, jnAna is not nivartaka of jnAna-prAk-abhAva. Rather, jnAna = jnAna-prAk-abhAva-nivritti. Hence, jnAna-prAk-abhAva shall not have jnAna-nivartyatvam.

Answer: Fine. Then let the visheshaNa bhAvarUpa be intended to remove the ativyApti from jnAna-janya-kArya-prAk-abhAva. For example, let us take desire which is caused by jnAna. Thus, desire-prAk-abhAva-nivritti = desire. The nivartaka of desire-prAk-abhAva shall be desire-prAk-abhAva-nivritti-janaka, which is jnAna. Thus, desire-prAk-abhAva shall have jnAna-nivartyatvam. Since that is also anAdi, there would be ativyApti if bhAvarUpatvam lakshaNa is not provided because desire-prAk-abhAva is not abhAva-vilakshaNa.

Objection: What is the need of such complicated lakshaNAs? Let the lakshaNa of avidyA simply be -- ज्ञानत्वेन साक्षात् तत् निवर्त्यत्वम्.

Answer: This is a valid lakshaNa. However, that does not imply that the lakshaNa discussed so far has any fault.

Objection: However, the lakshaNa - अनादिभावरूपं यद्विज्ञानेन विलीयते । तदज्ञानमिति प्राज्ञा लक्षणं संप्रचक्षते ॥ - suffers from asambhava dosha. It is impossible. You accept avidyA to be kalpita. Now, kalpitatva is vyApya of dosha-janya-dhI-mAtra-sharIratva (pratibhAsa-mAtra-sharIratva) and sAditva. Just as in the case of shukti-rUpya. Thus, ajnAna will also have dosha-janya-dhee-mAtra-sharIratva and sAditva. Accordingly, there will be impossibility of anAditva lakshaNa even if we accept the abhAva-vilakshaNatva and jnAna-nivartyatva lakshaNa.

Answer: You have basically employed an anumAna - अविद्या आदिमती, कल्पितत्वात्, शुक्तिरूप्यवत्. You hold kalpitatva to be vyApya and dosha-janya-dhI-mAtra-sharIratvam & sAditvam to be vyApaka. However, this is wrong.

The vyApya of dosha-janya-dhI-mAtra-sharIratvam & sAditvam is not kalpitatvam. Rather, it is either of the following:-

- a. pratibhAsa-kalpaka-samAna-kAlIna-kalpaka-vattvam
- b. sAdi-kalpaka-vattvam
- c. vidyA-anivrtti-aprayukta-nivritti-pratiyogitvam
- d. prAk-abhAva-pratiyogitvam

Since neither of them is present in avidyA, there shall be no violation of anAditva lakshaNa.

(a) **pratibhAsa-kalpaka-samAna-kAlIna-kalpaka-vattvam** - PratibhAsa refers to jnAna. Let the vastu be x. If the kalpaka-of-x-jnAna exists for the same duration as the kalpaka-of-x, then x shall have dosha-janya-dhI-mAtra-sharIratvam and sAditvam. In case of kalpita vastu, the kalpaka is not nirmAtA but drashTa. So, for shuktirUpya, both shuktirUpya-pratibhAsa-kalpaka and shuktirUpya-kalpaka is same sAkshI and that is rajatAkArA-avidyA-vritti-upahita-chaitanyam. Therefore, shuktirUpya shall have pratibhAsa-kalpaka-samAna-kAlIna-kalpaka-vattvam. And hence, shuktirUpya will have sAditvam and dosha-janya-dhI-mAtra-sharIratvam. However, that does not hold true for avidyA. avidyA-kalpaka is avidyA-upahita-chaitanya which is anAdi whereas avidyA-pratibhAsa-kalpaka is avidyAkArA-avidyA-vritti-pratibimbata-chaitanya. During pralaya, avidyA-vritti is not admitted. And hence, both kalpaka are not of same duration.

(b) **sAdi-kalpaka-vattvam** It is not that any kalpita-vastu will have sAditvam but only that vastu which has sAdi-kalpaka that will have sAditvam. Since shuktirUpya has sAdi-kalpaka, it has sAditvam. Since avidyA does not have sAdi-kalpaka as its kalpaka is anAdi being avidyA-upahita-chaitanya, avidyA does not have sAditva.

(c) **vidyA-anivrtti-aprayukta-nivritti-pratiyogitvam** anivrtti = sambandha. The statement means vidyA-sambandha-aprayukta. That means, if the nivritti is not on account of vidyA-sambandha, then the object shall have sAditvam and dosha-janya-dhI-mAtra-sharIratvam. Since shuktirUpya is removed not on account of vidyA-sambandha but on account of removal of upAdAna i.e. ajnAna, it possesses vidyA-sambandha-aprayukta-nivritti-pratiyogitvam. Hence, it shall be sAdi. Whereas avidyA is removed due to vidyA-sambandha. Hence, it does not have vidyA-anivrtti-aprayukta-nivritti-pratiyogitvam. Hence, it will not have sAditvam.

(d) **prAk-abhAva-pratiyogitvam** If the object is pratiyogI of prAk-abhAva i.e. if the object has prAk-abhAva, it shall be with sAditvam and dosha-janya-dhI-mAtra-sharIratvam. Since avidyA does not have prAk-abhAva, it does not have sAditvam.

Objection: Still avidyA cannot be held to be anAdi on account of the following anumAna:

अविद्या आदिमती, ज्ञाननिवर्त्यत्व-समान-अधिकरण-अभाव-विलक्षणत्वात्, शुक्तिरुप्यवत्. Here, the hetu is jnAna-nivartyatva-present-in-the-same-locus-as-that-of-abhAva-vilakshaNatva, drishTanta is shuktirUpya and sAdhya is sAditvam.

Answer: No. The anumAna has three doshAs. It is contradicted by Shruti, by sat-pratipaksha-anumAna and on account of being sopAdhika-anumAna.

(i) **Contradiction by Shruti** - Shruti says - अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः। अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः॥ and also अनादिमायया सुप्तो यदा जीवः प्रबुध्यते। अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा॥

These statements show that avidyA is anAdi and hence does not possess sAditva. Therefore, any anumAna which seeks to show that avidyA has sAditva is mere anumAna-AbhAsa as per the bhAshya by VATsyAyana. As per him, if an anumAna is contradictory to pratyaksha or Shruti, then it is an anumAna-AbhAsa.

(ii) **Contradiction by sat-pratipaksha** - With respect to the anumAna presented, there is equally powerful anumAna - अविद्या अनादिः, ज्ञाननिवर्त्यत्व-समान-अधिकरण-भाव-विलक्षणत्वात्, ज्ञानप्रागभाववत्, ज्ञानजन्यकार्यप्रागभाववत् वा. Since there is equally powerful sat-pratipaksha, the anumAna presented by the opponent is not valid.

(iii) **Contradiction on account of being sopAdhika-anumAna** - UpAdhi refers to साध्यव्यापकत्वे सति साधनाव्यापकत्वम्. That is to say, upAdhi is vyApaka of sAdhya but not of sAdhana. Now, in the instant anumAna, bhAvatva is the upAdhi. ShuktirUpya has bhAvatva (on account of being avidyA-kArya). Thus, wherever sAdhya sAditva is there, bhAvatva is there. However, wherever sAdhana is there, bhAvatva is not necessarily there, for e.g. in avidyA wherein bhAvatva is not there.

Now, here the opponent can argue that in pradhvansa-abhAva, there is sAditva but not bhAvatva. Therefore, upAdhi is not sAdhya-vyApaka. However, sAdhana-avachchhinna-sAdhya-vyApakatvam will still be there and hence upAdhitva will still be present.

Objection: BhAva and abhAva are mutually contradictory. They have mutual-virodha. Therefore, it is not possible that avidyA which is abhAva-vilakshaNa has also bhAva-vilakshaNatA.

Answer: No. There is presence of bAdhaka in case avidyA is accepted as having either bhAvatva or abhAvatva.

bAdhaka for bhAvatva: avidyA is stated by Shruti to be jnAna-nivartya and vinAshI. If it were to be bhAva, then anything which is bhAva and vinAshI has to have sAditva. [विनाशिभावः सादिः, घटवत्] However, Shruti says avidyA to be anAdi. Hence, the rule - that vinAshI bhAva is with beginning - is the bAdhaka for bhAvatva of avidyA.

bAdhaka for abhAvatva of avidyA: avidyA is the upAdAna of the world. abhAva can never be upAdAna of anything. Hence, upAdAnatva is the bAdhaka for abhAvatva of avidyA.

Therefore, avidyA is accepted to be bhAva-abhAva-vilakshaNA.

Further, bhAvatva and abhAvatva are not paraspara-viraha-rUpa nor paraspara-viraha-vyApaka-rUpa. Rather, they are paraspara-viraha-vyApya-rUpa. Let us say, there are A and B:

Paraspara-viraha-rUpa:

$A = B\text{-abhAva}; B = A\text{-abhAva}.$

Paraspara-viraha-vyApaka-rUpa:

$A\text{-abhAva (vyApya)} \Rightarrow B \text{ (vyApaka)}; B\text{-abhAva (vyApya)} \Rightarrow A \text{ (vyApaka)}$

Paraspara-viraha-vyApya-rUpa:

$A \text{ (vyApya)} = B\text{-abhAva (vyApaka)}; B \text{ (vyApya)} \Rightarrow A\text{-abhAva (vyApaka)}$

Since bhAvatva and abhAvatva are like cow-hood and horse-hood, and are paraspara-viraha-vyApya-rUpa, there is no impossibility of co-appearance of bhAva-vilakshaNatA and abhAva-vilakshaNatA just like cow-hood-abhAva and horse-hood-abhAva coexist in a camel.

Here, we should appreciate that bhAva includes both AtmA and avidyA-kArya whereas abhAva includes both asat and the four abhAva namely prAk-abhAva, pradhvansa-abhAva, anyonya-abhAva and atyanta-abhAva. avidyA is different from all of these.

Objection: Only when bhAva-abhAva-vilakshaNa vastu is proved, the non-contradiction of bhAvatva and abhAvatva stands proved. And only when non-contradiction of bhAvatva and abhAvatva is proved, the bhAva-abhAva-vilakshaNa vastu is proved. Thus, there is clear anyonyAshraya-dosha.

Answer: The anyonyAshraya-dosha would arise only if bhAva-abhAva-vilakshaNa-vastu is proved by the non-contradiction of bhAvatva and abhAvatva. But that is not the case. The bhAva-abhAva-vilakshaNA avidyA is proved on account of presence of bAdhaka. If bhAvatva, then anAditva is not possible (being vinAshI) and if abhAvatva, then upAdAnatva is not possible. Hence, there is no occasion of anyonyAshraya-dosha.

Objection: If avidyA were to be anAdi and also abhAva-vilakshaNA, then it cannot be jnAna-nivartyA. There is an anumAna - अविद्या अनिवर्त्या, अनादित्वे सति अभावविलक्षणत्वात्, आत्मवत्.

Answer: The anumAna is sopAdhika and hence inadmissible. Atmatva here is upAdhi. There is sAdhya-vyApakatva in upAdhi but no sAdhana-vyApakatva.

Wherever there is anivartyam (sAdhya), there is Atmatva (upAdhi).

A place where there is sAdhana (for e.g. in avidyA), there is no Atmatva.

Thus, sAdhya-vyApakatva is there in Atmatva but sAdhana-vyApakatva is not there in Atmatva.

Hence, Atmatva is upAdhi.

Objection: UpAdhi can be averred only when there is sAdhya-vyApakatA in upAdhi. However, that is not the case here. And hence Atmatva is not upAdhi. Take for example atyanta-abhAva and anyonya-abhAva. They have sAdhya but no Atmatva. Thus, you cannot say that Atmatva has sadhya-vyApakatA and hence Atmatva is upAdhi. There is sAdhya-avyApti i.e. sAdhya-vyApakatA-bhanga in case of anyonya-abhAva and atyanta-abhAva. Therefore, it is not a sopAdhika anumAna and hence avidyA will not be jnAna-nivartyA.

Answer: In case AtmA is not the adhikaraNa, the atyanta-abhAva and anyonya-abhAva are different from adhikaraNa and they are held to be nivartya. Thus, they will not come within the purview of sAdhya. Thus, the objection is inadmissible.

Objection: But in case of tuchchha horns of hare, there is sAdhya i.e. anivartyatva and yet there is no Atmatva. Hence, still there is sAdhya-avyApti i.e. sAdhya-vyApakatA-bhanga. Hence, Atmatva cannot be upAdhi.

Answer: It is true that Atmatva is not shuddha-sAdhya-vyApaka. However, sAdhana-avachchhinna-sAdhya is still the vyApya of Atmatva. Hence, Atmatva will still be the upAdhi. That is to say, in case of tuchcha, even though anivartyatva is there without there being Atmatva, still there is no possibility of non-presence of upAdhi in case of sAdhana-avachchhinna-sAdhya i.e. those sAdhya which are qualified with sAdhana. Here, sAdhana is anAditva along with abhAva-vilakshaNatA. Since tuchcha does not have abhAva-vilakshaNatA, as it is within the purview of the word abhAva, tuchcha will not have sAdhana-avachchhinna-sAdhya. The only entity which will have sAdhana-avachchhinna-sAdhya is AtmA and there Atmatva is mandatorily there. Hence, Atmatva will be upAdhi as in avidyA sAdhana is there but there is no Atmatva. Thus, sAdhana-avachchhinna-sAdhya-vyApakatA is there in Atmatva but sAdhana-vyApakatA is not there in Atmatva. Hence, Atmatva is upAdhi and the anumAna presented is sopAdhika anumAna. Therefore, it cannot prove that avidyA is not jñAna-nivartyA.

Further, sAditva and anAditva are not the prayojaka of nivartyatva or anivartyatva. One cannot say that -- (1) wherever there is sAditva, there is vinAshitva OR (2) wherever there is anAditva, there is no vinAshitva. (1) is violated in case of pradhvansa-abhAva whereas (2) is violated in case of prAk-abhAva.

Objection: BhAvatva-samAna-adhikaraNa-sAditva can be prayojaka of vinAshitva and bhAvatva-samAna-adhikaraNa-anAditva can be prayojaka of avinAshitva. Since pradhvansa-abhAva and prAk-abhAva don't have the former and the latter, they would be avinAshI and vinAshI respectively.

Answer: But then, there will be different prayojaka-kalpanA for vinAshitva and avinAshitva of bhAva and abhAva. The dharmAs which are the prayojaka of vinAshitva and avinAshitva in case of bhAva shall not be the prayojaka of vinAshitva and avinAshitva in case of abhAva. Thus, there is gaurava-dosha in this kalpanA. The prayojaka of vinAshitva and avinAshitva should be the same in case of bhAva and abhAva.

(Also, in our view, pradhvansa-abhAva is also vinAshI).

Further, even if we accept that these dharmAs are the prayojaka of nivartyatvam and anivartyatvam respectively in case of bhAva, how does it matter in case of avidyA? You think that avidyA has bhAvatva-samAna-adhikaraNa-anAditva and hence avidyA will be avinAshI. However, avidyA is bhAva-vilakshaNa as well. Thus, even if the above mentioned rule is accepted,

there shall be no application thereof in case of avidyA on account of bhAva-vilakshaNatA. Thus, avidyA shall remain jnAna-nivartyA.

Then what exactly are the prayojaka of nivartyatva and anivartyatva?

Wherever there is nAshaka-sAmagrI-sannipAta, there is nivartyatva and wherever there is no nAshaka-sAmagrI-sannipAta, there is anivartyatva. That is to say, if the nAshaka-sAmagrI is present, there is nivartyatva and wherever it is not, there is anivartyatva. And the nAshaka-sAmagrI-sannipAta or nAshaka-sAmagrI-asannipAta are fala-bala-kalpya. That is to say, they are to be imagined on the strength of the effect.

Further, अविद्या अनिवर्त्या, अनादित्वे सति अभावविलक्षणत्वात्, आत्मवत् - if this were to be the anumAna of the opponent, there can be a sat-pratipaksha as well. अविद्या निवर्त्या, अनादित्वे सति भावविलक्षणत्वात्, प्रागभाववत्.

Objection: But there is a hetu-vyabhichAra in this anumAna. In case of atyanta-abhAva and anyonya-abhAva, there is hetu i.e. there is anAditva and bhAva-vilakshaNatva but there is no sAdhya i.e. there is no nivartyatvam. If hetu is restricted only to bhAva-vilakshaNatA, then there is hetu-vyabhichAra in pradhvansa-abhAva as well. Hence, your anumAna is faulty as it has hetu-vyabhichAra.

Answer: Whether it is atyanta-abhAva, anyonya-abhAva, pradhvansa-abhAva, in case of AtmA not being adhikaraNa, they are different from adhikaraNa. And hence are accepted to be nivartya. Therefore, your statement that sAdhya is not there in them is not valid. And hence, there is no hetu-vyabhichAra. [Read anupalabdhi-parichchheda of VedAnta ParibhAshA -- ध्वंसस्य स्वाधिकरणकपालनाशे नाश एव ... onwards]

Objection: There is a rule - as long as there is persistence of sAkshI, the sAkshi-bhAsya vishaya is not removed. Since ajnAna-sAkshI has no beginning and no end, the ajnAna-sAkshI subsists forever and hence, avidyA can never be removed as ajnAna is sAkshi-bhAsya-vishaya.

Answer: As long as sAkshI lasts, sAkshi-bhAsya-object should also last -- is not a valid rule. sAkshI means avidyA-upahita-chit. In case of sukha, dukha, shukti-rUpya, it is seen that avidyA-upahita-chit continues but the sAkshi-bhAsya-objects are removed. So, it is not a valid rule.

In case another definition of sAkshI is admitted i.e. sAkshI is avidyA-vritti-upahit-chit, then sAkshI is unstable on account of unstable avidyA-vritti. So, even if your rule is accepted, sAkshi-bhAsya avidyA and avidyA-vritti-upahita-chit shall end together. Here, sAkshI shall be avidyAkArA-avidyA-vritti-upahita-chaitanya. When there shall be no avidyAkArA-avidyA-vritti, there shall be no sAkshI. Thus, avidyA can still have nivartyatvam as the sAkshI thereof has nivartyatvam.

Objection: If you take the definition that sAkshI is avidyAkArA-avidyA-vritti-upahita-chaitanya, then in case avidyAkArA-avidyA-vritti is not produced (present), there shall be no sAkshI and no sAkshi-bhAsya avidyA, just like in the case of shukti-rUpya and the sAkshI thereof. And if avidyA is not there, it will lead to Moksha.

Answer: No. Because such rule is applicable only in case of padArtha which have sAditva (the rule that the sAkshi-bhAsya object lasts till its sAkshI lasts). Further, it is admitted in siddhAnta that sequential very subtle avidyAkArA-avidyA-vritti are always present.

Objection: If sequential avidyAkArA-avidyA-vritti are always present, there will be continuous knowledge of avidyA.

Answer: Not so, because they are extremely subtle.

OR ELSE, the second lakshaNa of avidyA can be bhrama-upAdAnatvam. This lakshaNa is valid in the case of only that theory in which MAyA is the upAdAna of vishwa-bhrama and Brahman is the adhisThAna. In those cases wherein Brahman-alone is the upAdana (in Samkshepa ShArIraka) or Brahman-along-with-avidyA is the upAdAna, the lakshaNa should be qualified with the adjective of either praiNAmitvena or achetanatvena. That is to say, the avidyA-lakshaNa shall be pariNAmitvena-bhrama-upAdAnatvam or achetanatvena-bhrama-upAdAnatvam.

How exactly can avidyA be bhrama-upAdAna?

Through anvaya-vyatireka. Only when there is ajnAna, there is bhrama (anvaya) and if there is no ajnAna, there is never bhrama (vyatireka). This implies that ajnAna is the upAdAna of bhrama. [Through anvaya-vyatireka, kAraNatvam is established. Through anvayitA, upAdAnatvam is established]

Objection: I accept that bhrama cannot be bhAva-vilakshaNa. Because then it cannot be upAdeya (effect of some material cause). And if bhrama cannot be bhAva-vilakshaNa, then its material cause cannot be bhAva-vilakshaNa either. Hence, avidyA, which is bhAva-vilakshaNa, cannot be the material cause of bhrama.

Answer: There is no such rule that a bhAva-upAdeya should have bhAva-upAdAna. This is because bhAvatvam is not a vyApya of upAdAnatva or upAdeyatva. There is no such rule that wherever there is bhAvatvam, there has to be upAdAnatvam or upAdeyatvam. In the case of Atman, where there is bhAvatvam, there is no upAdAnatvam or upAdeyatvam. Hence, bhAvatvam is not a vyApya of upAdAnatvam or upAdeyatvam.

Then what exactly is the prayojaka of upAdAnatvam and upAdeyatvam?

The prayojaka of upAdAnatvam is **anvayi-kAraNatvam** and the prayojaka of upAdeyatvam is **sAditvam**. Thus, wherever there is anvayi-kAraNatvam, there is upAdAnatvam and wherever there is sAditvam, there is upAdeyatvam. Neither of the two have bhAvatvam as the vyApya. [Atman has bhavatva, but has neither anvayi-kAraNatvam nor sAditvam]

What exactly is anvayi-kAraNatvam?

If a kAraNa inheres in kArya, then it is called anvayi-kAraNa. (यत् कारणं कार्ये अपि अनुगच्छति, तत् अन्वयि-कारणम्. यत् यद्भाव-अनुरक्त-बुद्धि-बोध्यम्, तत् तद्-अन्वयि-कारणकम्). For example, pot is known with a buddhi which is coloured with clay-ness. Hence, clay is called anvayi-kAraNam.

Nimitta kAraNa does not inhere in kArya.

Basically, bhAvatva is irrelevant in so far as upAdAnatva and upAdeyatva is concerned.

Objection: If something which does not have bhAva can be upAdeya, if it has sAditvam, then pradhvamsa-abhAva shall also be upAdeya? But pradhvamsa-abhAva is born only on account of nimitta-kAraNa and there is no upAdAna for pradhvamsa-abhAva.

Answer: It is desirable. Because in siddhAnta, pradhvamsa-abhAva is upAdeya and it does have upAdAna.

Objection: In this manner, let the jnAna-prAk-abhAva be the bhrama-upAdAna. What is the point of imagining ajnAna as an upAdAna which is bhAva-abhAva-vilakshaNa?

Answer: As per NyAya, prAk-abhAva can produce only the pratiyogI. Thus, it cannot have janakatA towards bhrama because bhrama is not the pratiyogI of jnAna-prAk-abhAva. When jnAna-prAk-abhAva does not even have the mere janakatA towards bhrama, how can it have upAdAnatva towards bhrama which is a special type of janakatA. UpAdAnatvam is defined as -- कारणत्वे सति अन्वयित्वम्, उपादानत्वम्.

Both ajnAna and Bhrama are sat-vilakshaNa, hence there can be upAdAna-upAdeya-bhAva as sAjAtya is required only in some respect. Both are abhAva-vilakshaNa also. Hence, there can be a perfect upAdAna-upAdeya-bhAva between ajnAna and bhrama.

Objection: Clay is the upAdAna of pot and hence pot appears as connected/identified (anuviddha/abhedena-prateeti) to/with clay. If avidyA were to be the upAdAna of bhrama, avidyA should also appear connected/identified to/with bhrama?

Answer: There is no such rule that if x is upAdAna of y, then y should appear as connected/identified to/with x. Pot-rUpa has pot as upAdAna. But it does not appear as “rUpa is pot”. Similarly, in Vaisheshika philosophy, three dvayaNuka combine together to form one trayaNuka. However, there is no appearance of non-difference (abhedena-prateeti) of trayaNuka with dvayaNuka.

All that is required is that there should exist some dharma which appears in both upAdAna and upAdeya. And that is present in case of ajnAna and bhrama such as jaDatva, drishyatva, anirvachanIyatvam etc. Therefore, even if there is an absence of “bhrama is ajnAna” like “pot is clay”, still there is presence of “ajnAna is jaDa” & “bhrama is jaDa”.

Basically, it is not necessary that there should be appearance of identity of upAdAna and upAdeya as qualified with their respective upAdAnatA-avachchedaka and upAdeyatA-avachchedaka (i.e. ajnAnatva and bhramatva respectively). There can be the appearance of identity as qualified by

an avachchedaka which is not upAdAnatA-avachchedaka and upAdeyatA-avachchedaka respectively. Thus, jaDatva is neither upAdAnatA-avachchedaka nor upAdeyatA-avachchedaka and yet ajnAna and bhrama both appear along with this dharma and this enables the upAdAna-upAdeya-sambandha.

Objection: In case of the view of IshTa-siddhi, there are as many ajnAna as jnAna. Let there be a pramA which removes an ajnAna without there being a bhrama. Then, such ajnAna which had not produced bhrama shall have avyApti (non-extension) of the lakshaNa of avidyA i.e. bhrama-upAdAnatva.

Answer: No. Because by the lakshaNa bhrama-upAdAnatva, the yogyatA (capacity, ability) to have bhrama-upAdAna is meant. That yogyatA is there in case of even those ajnAna which did not produce bhrama on account of absence of supporting factors.

What is the yogyatA-avachchedaka here?

The lakshaNa bhAvatva, jnAna-nivartyatvam and anAditvam are the yogyatA-avachchedaka.

Objection: When ajnAna is accepted as one, due to its destruction on account of say shukti-jnAna, there will arise the occasion of Moksha.

Answer: No. Shuddha-chaitanya-vishayak ajnAna is removed only by shuddha-chaitanya-vishayaka-jnAna and not by shukti-vishayaka-jnAna. The nivartya-nivartyaka bhAva is there in only those ajnAna and jnAna respectively which have identical vishaya. By shukti-jnAna, the mUla-ajnAna is not removed on account of having different vishaya. Instead, an avasthA-vishesha-of-mUla-ajnAna is removed by shukti-jnAna.

mUla-ajnAnam = shuddha-Brahman-Avarakam-ajnAnam (शुद्ध-ब्रह्म-आवरक-अज्ञानम्)

tUla-ajnAnam = AvaraNa-vikshepa-shakti-dvaya-yuktam Brahma-jnAna-anya-jnAna-nAshyam
mUla-jnAnena tAdAtmya-anApannam-ajnAnam (आवरण-विक्षेप-शक्ति-द्वय-युक्तं ब्रह्म-ज्ञान-अन्य-ज्ञान-नाशयं
मूलाज्ञानेन तादात्म्य-अनापन्नम् अज्ञानम्)

avasthA-ajnAnam = AvaraNa-vikshepa-shakti-dvaya-yuktam
Brahma-jnAna-anya-jnAna-nAshyam mUla-jnAnena tAdAtmya-anApannam-ajnAnam

(आवरण-विक्षेप-शक्ति-द्वय-युक्तं ब्रह्म-ज्ञान-अन्य-ज्ञान-नाशं मूलाज्ञानेन तादात्म्य-आपन्नम् अज्ञानम्) [Laghuchandrika - page 487]

Objection: We don't accept this theory of avasthA-vishesha of mUla-ajnAna. If ajnAna is one, then it should stand removed by shukti-jnAna and hence Moksha is inevitable.

Answer: "Shukti does not appear" is caused by shukti-pramA-viraha-vishishTa-mUla-ajnAna. When shukti-pramA comes about, despite there being mUla-ajnAna, shukti-pramA-viraha-vishishTa-mUla-ajnAna no longer remains. Hence, there is no longer a vyavahAra of "shukti does not appear". Thus, shukti-pramA is remover of merely the vyavahAra-of-shukti-does-not-appear.

OR ELSE, the third lakshaNa of avidyA can be -- ज्ञानत्वेन रूपेण साक्षाज्ज्ञाननिवर्त्यत्वं अविद्यालक्षणम्. That is to say, the jnAna-nivartyatva of ajnAna should be on account of the remover being jnAna [and not pratiyogI, or vihita-karma, or beinguttara-jnAna etc].